

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, DECEMBER 6, 1900.

VOL. III, NO. 4

The Okolona Baptist church is without a pastor and has been since last August. It has 190 members.

Bro. R. M. Richardson, of Eupora, has been given a unanimous call to the Rowan Memorial church, of Memphis.

Rev. W. E. Ellis has been unanimously called to serve the Senatobia church the fourth year. This is good.

The Mayhew church has paid the pastor up in full for 1900. There is something in this church, and that is not all; there is something in its pastor, Rev. H. M. Long.

Cards are out announcing the marriage of Miss Roma White to Mr. A. P. Bennett, Wednesday, December 12, 1900, at 8 o'clock A. M., Baptist Church, Houston, Miss.

Miss Roma is a daughter of Rev. and Mrs. J. P. White.

The good news comes from Water Valley that, last Sunday, their collection for the Orphanage, reached the magnificent sum of \$1,700.00. The town may be in the valley, but the Baptist folks there are a way up on the mountains, when it comes to giving.

We regret to learn that ill health has caused Sis'er Fancher, the wife of our dear brother, W. H. H. Fancher, to make a visit to Austin, Texas. We hope she will speedily recover, and return to her happy home at French Camps.

Col. Livingston Mims, of Atlanta, Ga., who was a few weeks since elected mayor of that city, is a brother of our brother Robert Mims, of this city. It is nothing out of the ordinary line for Mississippians to go abroad and take highest rank in church and State. They do it everywhere. See!

Good Work is the name of a new monthly illustrated paper published by the American Baptist Publication Society, Philadelphia, Penn. It takes the place of the *Col-porter*, which has been discontinued. Its columns are devoted to accounts of missionary work in all parts of the country, together with many helpful and suggestive articles. It is well illustrated, contains sixty pages, and costs only 25 cents a year per copy. No pains will be spared to make it progressive, suggestive and eminently helpful in every department. Attention is called to the fine premiums offered. Send to 1420 Chestnut street for further information.

Dr. T. P. Crawford and wife, missionaries from North China, now in the United States, recently made a visit to their nephew, Rev. L. S. Foster of the Orphanage. While here Dr. Crawford delivered an address on the "Boxer" uprising as it affects mission work in China. The address was highly interesting and instructive.

And Crystal Springs had a fine day also, as is her custom. Her contribution to the Orphanage was \$140.00; but as if not satisfied with that, after the benediction, some one called attention to the fact that it was time to take a collection for the Jackson church debt—and while standing and disbursing, they gave \$100.00 more, for that object.

Edward Holden, charged with having been married twelve times, who it is alleged, has nine wives living, was sentenced to the penitentiary to-day, for one year for bigamy on one of the counts.

Three cheers for Ohio. Let every State follow this example. A man has no more right to have a plurality of wives than a woman has to have plurality of husbands.

A certain very amiable brother in one of our most prominent cities in Mississippi, who writes for *THE BAPTIST*, and whose articles attract a wide circle of readers, is in the habit of closing his note to the editor, with the words, "Use it now, at any other time, or not at all. Run the paper for those who read." This is one of our strongest men. He knows more about what ought to go into *THE BAPTIST* than the editor. You see!

The new mission in West Jackson will be pushed vigorously under the leadership of Brother W. P. Price. A church building and pastor's home will be erected at once. The work has already begun. We are sure that time will demonstrate that the Convention Board has made no mistake in establishing this mission. In a very few years this mission will become self-sustaining, and become a source of revenue to the Board.

We learn also that the *Fawcett* got turned on, down at Hazlehurst, more than a week ago; and, before the stream quit flowing, they had in hand more than the \$100.00 promised on the Jackson church debt. Now, if the news from all the other churches brings tidings just as good as from these, we serve notice now that, the Jackson church debt is gone, *clean gone forevermore*; and, the \$10,000.00 house at the Orphanage secured, for all of which, we all lift our voices in praise, while our hearts overflow with gratitude to our God for these gifts of His love.

We have just met Brother Low, the Utica bishop. One would naturally expect that he would be sad and discouraged, but not so. You will scarcely meet a more cheerful and bright face anywhere. The church building destroyed was insured for \$3,000, and the organ, pulpit, and pews were all saved, though the pews were damaged. The total material loss to the church will not exceed \$300. The pastor and people appreciate the many expressions of sympathy, but need no outside help. They will rebuild at once.

Our Texas brethren can, not only have the biggest conventions in the world, but they are also world beaters, when it comes to *talk-ing* about what they have.

The only serious danger, if they keep on with their *work and talk*, is that all the balance of us will want to go to Texas too. The *workers* have a right to *talk*, and when their talk is good, it is cheap at any price; so talk on brethren, for we rejoice in the work you are talking about.

There are still those, this late day even, who are afraid of the Bible. The Board of Trustees of the public schools of Chicago, have again gone on record as opposed to its use in their schools—to their everlasting shame let it be said. The Bible is God's own revelation of Himself to man; and is the best friend that poor, sinful man has on this earth, or can have. It tells him how to live, and how to die, so as to enjoy the felicities of the heavenly land forevermore. By it man—*every man*—must live, if he would please God; and by it he will be judged at the last great day, whether he has done good or bad, pleased God or not.

This fact, *Jews and Catholics* need to know, as well as all other people; for there's one way, and not two, by which man can be saved from sin and death.

Do not fail to read carefully what "The Rookery" has to say on the 11th page this week about *Toys*. "The Rookery" is beyond all question headquarters for all kinds of first class fancy Christmas goods. This establishment has now ready a beautiful 16-page catalogue which can be had for the price of a postal card. Write at once for it, so you can have plenty of time to select and order just the goods you want. It is impossible to enumerate the various items of the immense variety of goods carried in this mammoth emporium of handsome things; but the catalogue now ready names hundreds of these items, setting price opposite each article named. If you live out of the city, it is none too early to write for a catalogue that you may have time to have all mail orders filled. Terms strictly cash, but prices rock bottom. You can get anything here in the line of fine china, dolls and toys of every description.

Eternal Punishment.

BY REV. W. C. BLACK, D. D., EDITOR OF
NEW ORLEANS CHRISTIAN ADVOCATE

A sermon preached at First Methodist Church, Jackson, Miss., October 14th, 1900, and furnished THE BAPTIST for publication on request of its editor.

"These shall go away into everlasting punishment, but the righteous into life eternal." (Matt. 25:46) If the life is eternal, so is the death. If the death is not eternal neither is the life. By no recognized principle of hermeneutics can the force of this and many similar passages be gotten rid of. If we take the Scriptures for our guide, we must either admit the eternity of future punishment, or we must deny the eternity of future blessedness.

We are sometimes told that it is unjust to punish one throughout all eternity for the sins of a period as brief as that of man's terrestrial life. This objection is grounded in a misconception. The eternity of future punishment is conditional upon the eternity of sin. What right has any one to suppose that the man who dies impenitent will immediately upon his entrance into the life beyond become deeply penitent?

None whatever. The man whose will can not be swayed in the direction of righteousness by all the agencies of grace that are operative in this life will certainly not turn from sin when he is deprived of all these helps. Imagine a man claiming that the best way to train up a child in the nurture of the Lord is to rear him in some far off pagan land where the gospel and agencies are unknown. Yet the darkest realms of paganism affords better facilities for leading a spiritual life than does that life beyond the veil into which the impenitent shall go when he "shuffles off this mortal coil." To suppose that a soul which has persistently resisted all the agencies of the gospel will repent as soon as deprived of them is the very acme of absurdity.

The soul that enters the dark valley with a relish for sinful pleasures will still be a sin loving soul when it has entered the great beyond. And because it will be a sin loving soul forever it will be punished forever. The eternity of punishment is conditioned upon the eternity of sin.

The doctrine of eternal punishment, however, must not be confounded with the notion that the finally impenitent will be cast into a literal lake of fire and brimstone. All passages in which such phraseology occurs are figurative. "Where the worm dieth not and the fire is not quenched." Here we have two terms—"worm" and "fire"—used to describe the future punishment of the wicked. As both are in the same clause, they must be similarly interpreted. Either both are literal, or both are figurative. Will anyone contend for a literal interpretation in both cases? Will he insist that the wicked are to be tormented with real fire and also by the gnawings of a literal worm? Such an interpretation would be the very acme of absurdity.

Again, in the Book of Revelation it is said that the wicked shall "drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation,

and shall be tormented with fire and brimstone." Here again we must make choice between the two methods of interpretation. If the fire and brimstone are literal, then the wine is literal also. Just think of it—a human soul seething in a lake of liquid brimstone, gnawed by a literal worm as voracious as a hyena and as deathless as God himself, and quaffing some bitter, nauseous dose without cessation throughout eternity. Considered as an actually can a greater absurdity be conceived of? God never intended such language to be interpreted literally any more than he intended the oft-quoted words, "This is my body," to be thus interpreted. The Romish dogma of transubstantiation has as much foundation in Scripture as has this mediæval notion of a literal lake of fire and brimstone. Both are the result of a gross perversion of Scripture.

It would be an egregious error, however, to suppose that a rational interpretation of such passages robs endless death of its terrors. It is a very ignoble conception of the nature of man to suppose that the only suffering of which he is capable is physical suffering. Universal observation and experience proclaim with trumpet tongue that man's severest sufferings, as well as his most exalted pleasures, are mental and spiritual, not physical. How rarely does a human being commit suicide on account of physical pain! Yet suicide as the result of mental suffering is an every day occurrence.

Viewed from the standpoint of materialism, Macbeth and Lady Macbeth should have been among the happiest of mortals. Throned, crowned and sceptered, all the pleasures which wealth, power and social position can give were theirs in the utmost plenitude. And yet they present to us the most appalling picture of human wretchedness known to the literature of the world. Macbeth imagines he sees the Ghost of murdered Banquo haunting him unceasingly day and night, and the horrid vision so preys upon his mind that he loses his reason and becomes unfitted for social functions and for the discharge of the duties of royalty. What a scene is that in the royal banquet hall when Macbeth finds his own seat at the table preoccupied by this horrid ghost, and speaks of the vision as "that which might appall the devil?" Hear his ravings, sometimes in soliloquy, sometimes in direct address to the ghost: "The times have been that, when the brains were out, the man would die, and there an end; but now they rise with twenty mortal murders on their crown and push us from our stools. This is more strange than such a murder is."

"Avaunt! and quit my sight! Let the earth hide thee! . . . What man dare I dare; take any shape but that, and my firm nerves shall never tremble." . . . "Hence, horrible shadow!" "It will have blood; they say blood will have blood." And who can gaze without a shudder upon Lady Macbeth so tortured with remorse that even in her sleep she rises and vainly strives to wash away the bloodstains which her guilty conscience sees upon her hands. She even smells the blood. Hear her as she looks and looks upon her dainty hands, and cries: "Out, out, I say. Who would have thought the old man to

have had so much blood in him?" . . . Here's the smell of the blood still. All the perfumes of Arabia will not sweeten this little band. "Oh! oh! oh!"

Thus does the matchless genius of Shakespeare, catching the spirit of "the Book of books," portray upon immortal canvas the capacity of the human soul for suffering from remorse. Hawthorne's "Scarlet Letter," though less harrowing, presents the same truth with irresistible force. And remorse is only one of many forms of soul-suffering. He who supposes that man can suffer only through the body has yet to learn the alphabet of human psychology. With every conceivable avenue of physical pleasure open to him man may be so utterly wretched that he can truthfully adopt the soliloquy of Milton's Satan: "Which way I fly is Hell, myself am Hell."

Not only is the doctrine of future punishment clearly taught in the Scriptures, but it is in accord with "the fitness of things." It is a corollary of the doctrine of divine Justice.

Let us elucidate this. In this life violations of physical law are invariably punished. He who eats unwholesome food, or even wholesome food in improper quantities, will suffer in the pains of indigestion the penalty of a violated law. Sleeping continuously in ill-ventilated apartments, and thus breathing vitiated air, will inevitably produce most pernicious physiological results. Neglect to take proper exercise, and a great physiological law entails upon you an enfeebled vitality of the whole physical organism. Swallow poison, no matter whether it be strychnine, corrosive sublimate, or the product of the still, and suffering in some form will inevitably ensue. Look at you disgusting specimen of the genus homo as he goes reeling and staggering along the street babbling nonsense and uttering words so foul that you almost wonder whether he be man or devil. He was once a sweet, innocent babe, whose childish prattle was the joy of a mother's heart. He was once a bright, ambitious, noble-hearted boy, looking forward to a glorious career of high endeavor and lofty achievement. He was once a man, fair in form, upright in deportment, and lovely in character—a model in the world of business and in social life. Look at him now. How changed! What has produced this metamorphosis more wonderful and appalling than any Ovid ever dreamed of? That bloated form, that flushed face, those blood-shot eyes, that beclouded intellect, those dwarfed moral sensibilities, that murdered conscience, those hellish passions that lift his arm to strike with murderous intent her whom once he loved better than his own life—whence came they? Ah! who does not know the origin of all this wreck and ruin? Civilization (?) pressed to his lips a goblet filled with poison. He drank, and that first fatal draught begat a raging thirst which naught but another draught could quench. He drank and drank and drank, and these repeated draughts of hellish poison have done the work. Look upon this scene, contemplate this physical, intellectual and moral wreck, and then deny, if you can, that he who violates a physiological law must pay the penalty.

Now, moral law is unquestionably higher than physical law. To illustrate: Edward Everett brought on his death by a violation of physical law. By seating himself in a current of cold air at a time when he was overheated and covered with perspiration, he took a cold from which he died. Charles Gitteau fired a murderous bullet into the body of our beloved and honored President, James A. Garfield. Now, here are two acts which in one sense are the same—i. e., both are violations of law. But will anyone contend that the two acts are of equal turpitude? Was Everett as great a criminal as Gitteau? To such a question the intellect, the conscience and the heart of universal humanity respond with a most emphatic No. The one we revere as an ornament to American literature, oratory and statesmanship, while the other we so execrate that if we could, we would obliterate his name from the annals of our glorious country. Thus we see that moral law is universally regarded as higher than physical law. To deny this is to assert that the least excess in eating, or the least inattention to the multitudinous minutiae of physiological law, if as great a crime as theft or murder.

Now, if it be true that moral law is higher than physical law, and if it also be true that God has provided a penalty for every violation of physical law, then, does it not inevitably follow that he must also make provision for the punishment of moral transgression? But this is not the case in this world. They who have languished in earth's dungeons and expired upon earth's gibbets and crosses: have they always been earth's greatest criminals? Who does not know that they have often been earth's purest and best? Even the emaculate Son of God expired upon a cross. They who have occupied earth's thrones and worn earth's crowns and swayed earth's sceptres: have they always been those most worthy of higher honor and responsibility? Who does not know that they have often been earth's greatest criminals? Behold you great military chieftain. Disregarding the rights of all individuals and all nations, ignoring all laws, human and divine, and recognizing no end in life save that of his own aggrandizement, he places himself at the head of an armed host of rapacious mercenaries and marches forth upon an expedition of conquest. Upon a hundred gory fields victory perch upon his banner, might triumphs over right, and virtue, liberty and patriotism lie crushed and bleeding beneath the iron heel of despotism. Thousands upon thousands perish solely because they dared to

"Strike for their altars and their fires,
The green graves of their sires
God and their native land."

In regal splendor and with imperial tread on goes the hero (?) armed with fire and sword, spreading devastation and ruin on every side, marking his pathway by streams of innocent blood, by the smoke of pillage and burning cities, by the sighs of widowhood and the cries of orphanage, until many proud nationalities lie bleeding at his feet. Yet this moral monster, this greatest of all criminals, revels in wealth and luxury, through a

long life, dies a majestic death, is buried with imperial honors, and his name is embalmed "in story and in song," and in sky-piercing obelisk that defies the ravages of time. This is no fancy sketch. Scenes like this, though variant in detail, make up a large part of the history of the world.

Now, here is a problem to be solved. We are told that God is just. Yet we see that while even the pettiest violations of physical law are followed by a penalty, the most atrocious crimes not only are not punished, but are actually rewarded with all the pleasures that wealth and honor and power can procure. Now, of course, an omnipotent Jehovah could have so constituted this world that every violation of moral law would have been followed by a penalty commensurate with its turpitude. He might, for instance, have so arranged the world that murder or theft would as inevitably have been followed by an appropriate penalty as gluttony or inebriation. But he has not done so. Hence, if there is no future state of rewards and punishments, then it is impossible to vindicate the divine character and administration against the charge of injustice.

Imagine an earthly potentate attempting to rule his realm on the principle of punishing virtue and rewarding crime in direct proportion to its flagrancy! How long would such a government last? The people would rise in the might of a noble manhood and hurl the monster from his throne. Are we to believe that God has less regard for justice and righteousness than sinful man? Precisely so, if universalism be true. If the vilest criminal and the godliest saint are to enter upon the same celestial beatitudes beyond the grave, then the God of the universe is an omnipotent demon, sitting upon a throne of iniquity and swaying a sceptre of unrighteousness.

In the parable of Dives and Lazarus the Great Teacher paints vice rolling in luxury, while virtue languishes in hunger and rags. But to his vision "it is not all of life to live or all of death to die," and in the life beyond the grave the rich man lifts up his eyes in hell, while Lazarus dwells with angels and glorified saints in the paradise of God. Universalism paints a very different picture. It portrays Dives and Lazarus carried by the same band of angels to "Abraham's bosom" to be equally rewarded—the one for a life of self-denying, faith-inspired righteousness, the other for an ignoble career of selfishness and vice. Let God's Word be honored, whatever may become of human speculations.

This doctrine of Holy Writ, like all other revelations from on high, is revealed in mercy to our race. Amid the environments of the present life man needs above everything else, as an incentive to a life of virtue, faith in a supreme Power that works in the interest of righteousness—faith in a righteous state of rewards and punishments beyond "this vale of tears." In the language of our Savior, he needs to "fear Him who hath power to cast into hell." This hope of a blissful immortality beyond the grave and this fear of "the death that never dies" are appealed to in the Bible in endlessly varied form and phraseology from the beginning of Genesis to the end

of Revelations. Blot out this appeal; convince mankind that in the life to come the most atrocious criminal will occupy as high a throne and wear as bright a crown as the godliest saint, and who that knows even the alphabet of human nature can fail to see the inevitable result?

If the interests of the present life are the only interests man has to guard, then why should he perform any righteous act if it involves the slightest sacrifice of interest, comfort or convenience? And why should he refrain from any conceivable crime if his temporal interests can thereby be promoted? So fallen humanity would reason; and the very worst passions of the human heart would break forth in their most flagitious manifestations. The flood-gates of iniquity would be lifted, and the world would be deluged with vice and crime.

In the vocabulary of inspiration life and death are eternal correlatives. Hope and fear, the two motives which are of all others most potential for the control of human conduct, are appealed to in the gospel in the most effective way that Omniscience can devise.

New Palestine.

Please allow me space in the columns of THE BAPTIST to say that our church—New Palestine—is located near the North-western boundary line of the missionary field in the southern part of the State. And while we are undeveloped, yet we are beginning to learn that, development in christian benevolence and missions is a work much needed in this part of the country. To-day was our regular time for preaching, and our pastor, Rev. Newton Breland, was at his best. After the preaching service, the writer stated a few facts about our Orphans' Home. On account of bad weather we had only a small congregation. Notwithstanding all of this, we made our first offering for the Orphanage, and got three barrels of sweet potatoes, valued at \$4.00, and seventy-five cents in cash, which will help pay the freight. We will ship to Bro. Foster at once. Also the sisters will begin at once to prepare a nice quilt which will be sent as soon as completed. We trust that our offering will help to make the children comfortable and happy, and assure Bro. Foster that he has our sympathies.

Will say that THE BAPTIST is worth the annual subscription weekly to this scribe.

Yours in the work,

W. I. WILLIAMS.

All at it For the Convention Debt.

This is a memorable week in our State. It closes the month of November and ushers in the month of December. In covenant with each other we pledged THREE THOUSAND DOLLARS, and when it was done with thankful hearts we sang "Praise God From Whom all Blessings Flow." We saw in the work done a better day dawning, and all over the State as the news went out, it was hailed with delight. Already the day star is above the horizon. We are close to the first thousand. Let all who took part in the work at Jackson, NOW HELP. Let all who heard the news gladly, HELP NOW. It must not fail. Shame and confusion would confront us and beset us. My brother, my sister, won't you help us, so as to give us a margin in our count?

Yours in anxious love and entreaty,
A. V. ROWE.

Remarriage Forbidden.

Two years ago, the Protestant Episcopal Church, in convention assembled appointed "a committee of twelve" to look into the divorce and marriage question, which committee after two years of deliberation brings in a report of which, according *The Independent*, the following is "the vital" "or deadly" clause, namely, section 4:

"No minister shall solemnize marriage between any two persons, unless, nor until, by inquiry, he shall have satisfied himself that neither person has been, nor is, the husband or the wife, of any person living, unless the former marriage was annulled by decree of some court of competent jurisdiction for cause existing before such former marriage."

If this is the vital clause, we can but wonder why they spent two years in deliberating about the question?

It ought to be taken for granted that no preacher will "solemnize marriage" between any two persons, "until he is satisfied that neither one of them has a living husband or wife, with whom, according to the Scriptures, he or she ought to be living."

Then too, the "report" ignores the Scriptures altogether; for, let it be known to all men, everywhere, that the New Testament, our guide in all matters, recognizes but one cause for divorce—"fornication"—after which the innocent party may marry, if he or she so elects—this instrument under consideration goes beyond the Scriptures and forbids remarriage to both, "unless for cause existing before such former marriage," ignoring any "cause" that may arise after "such former marriage," punishing the innocent and guilty alike, which is wrong.

We must stick close to the Scriptures on this vexed question. The ease with which men and women in this country are divorced and remarried threatens the sanctity, yea, the very existence of home itself; and it is high time that an aroused public conscience was making itself felt.

The laws of the land allow many causes for divorce; but the Bible only allows one cause, and he or she, who is divorced for any cause, so-called, and marries again, while the first husband or wife is still living, commits adultery, and if they have children born unto them, they are born out of wedlock.

Now, the purposes to be accomplished in marriage are the highest and holiest of earth, which forbid that it should be entered into lightly, continued for a time, and broken at pleasure. God, who made us, and who is to be our judge, some one of these days intends that men and women shall marry and be given in marriage. One of the crying evils of our time is the tendency toward marriage late in life. Some, of course, make the mistake of marrying too young, but more make the other and deadlier mistake of marrying too late.

Without marriage there is no home; without home there are no children for whom any body is responsible, and without this parental responsibility there is no bringing the race up in the nature and admonition of the Lord, as He plainly commands.

Dr. Walter Hillman and the Colleges.

Considering the fact that both of the colleges at Clinton are enjoying an era of prosperity, it affords me much pleasure to tell the patrons something of him who was a friend to them in adversity.

This good man was born January 9, 1829, on the island of Martha's Vineyard, off the coast of Massachusetts.

On that beautiful island he read in nature's folds the beauty of usefulness, and viewing the wide expanse of the ocean his youthful mind was impressed with the omnipotence of the God he was to serve.

His father, Capt. Walter Hillman, was a successful navigator and afterwards settled down as a merchant. There was the blood of the nobility on his mother's side, for the Nortons, his mother's family, were members of the house of Lords.

Perceiving the natural ability of the boy and his insatiable desire for knowledge, his father gave him the very best educational advantages. At twenty he graduated from Worcester Academy. The same year he entered Brown University and graduated there in 1854.

Inspired by the warmth of noble blood and in the vigor of young manhood, bearing his fresh collegiate laurels, he determined to go abroad; but now comes the call to duty and see how nobly he answers. On the day of his graduation, he met Dr. L. N. Urrar, then president of Mississippi College, who offered him the chair of mathematics and physics in this school. Influenced by Dr. Francis Wayland, he accepted, and for forty years was one of the leading educators of Mississippi.

Being an apt student and a fine scholar, he naturally became a successful teacher. For two years he filled, with honor, the position tendered him. At that time his eyes were turned toward the institution now bearing his name, the foundation of which had just been laid. It was in the hands of a board of trustees, who hoped to build the largest institution for young women, this side of Richmond. Dr. Hillman was made her president.

The buildings on the present site were secured for temporary use, while just beyond them the walls of a magnificent building rose heavenward. All seemed to point toward success; but the civil war forced the laborers to abandon their work. At its close those laborers were still unpaid and the school's endowment was in insolvent banks.

The president was asked to pay off her debts and take the college in return. Thus this noble man of God redeemed the college and saved it to the denomination. Though forced to abandon the former plans, he paid her debts; then opened still wider her doors to Mississippi's fair maidens.

For many years he sent out over our beloved Southland pure and noble women, strengthened in mind and soul; while to-day with the addition of "Aelia Hall," named in honor of his devoted wife, Hillman College stands one of the best institutions of its kind in the South.

Mississippi College, at the close of the war, was also in a very dilapidated condition. Her buildings had neither windows nor doors,

and she was bowed beneath a debt of eight thousand dollars.

In this condition Dr. Hillman was elected president. He accepted, determined by the help of God to make it a success. In 1867, he opened the school with one assistant and eleven pupils.

In six years the student body increased from eleven to two hundred and the faculty from two to eight. Her buildings were repaired, her debts cancelled, and many of her lost bonds regained.

During these years he had still held the presidency of the "Institute." Finding the duties and responsibilities devolving upon him more than any one man could bear, he resigned in favor of the latter, leaving Mississippi College with no debt, save a debt of gratitude to him which can never be paid.

Rejoicing in the present success of this grand old institution, I turn with pleasure, the pages of her past. A burning desire for knowledge, in the hearts of Mississippi's noble sons brought her into existence. Weak, yet persistent, she struggled on in the face of great difficulties, and now with her alumni holding honorable positions North, South, East and West, with her two hundred and sixty-five students and efficient corps of teachers, she stands almost in the zenith of her usefulness, an object worthy of the love of her supporters and commanding the respect of those by whom she is known.

Her greatest need is a liberal endowment. God grant that this may be hers, and that right early.

While reviewing her history there appears before my mind's eye the galaxy of her noble benefactors. A strong phalanx of pious men who have fought the battles of Mississippi College and have placed her where she now stands. Among these humble men of God and servants of men, none deserves more praise than he who sleeps in Clinton's city of the dead.

It has been said that the darkest place on earth is a Christless grave.

That can not be said of the mound that covers the ashes of this man. The sun seems to spread his rays in redoubled splendor around it and the mocking bird warbles its sweetest melodies in the cedars above.

His was a life hid with Christ. No marble shaft has yet been erected, amid those cedars, to mark his last resting place and tell of his self-sacrificing labors, but so long as the old college walls stand they will be a monument to his glory; so long as these two colleges shall send out men and women to bless the world, so long shall monuments of love be erected to this man in the hearts of men. And when these old walls have crumbled, when men and women have gone forth to come no more, when the sun has bathed for the last time in the western ocean and the "Son of Righteousness" shall have arisen in his stead, then shall Dr. Hillman appear before the judgment seat of God, there to receive his shining crown and the words of his Father, "Enter thou into the joy of thy reward."

BRYAN SIMMONS.

"Like a Flint."

This expression of determination may have been spoken of Isaiah himself (50-7); who, faced by much opposition, rather than weakening, became all the more determined, saying, "I have set my face like a flint." Oh! obstacles embolien as well as sub-lue, and one's energy can never more quickly be brought into play than in time of conflict.

But, apart from its possible application to Isaiah, the text no doubt bears reference to Jesus, who had one purpose and bent all his energies in that direction. Our Lord came into the world to save sinners, nor could anything turn Him aside. Out yonder was the cross;—to that He steadfastly looked, caring not for a blockaded path. He set His face "like a flint." The devil threw himself bodily across His pathway; but with a spurring motion of the foot, Jesus kicked him out of the way, and said, "Get thee behind me!" The hosts of hell marshaled their forces in solid phalanx against Him, but he swept them aside like chaff before a gale. Jesus lived for the accomplishment of one purpose, and for that one thing he set his face "like a flint."

He prayed, preached, planned, with that one object in view. Turn Him? You would have had to destroy His divinity first. Simon Peter tried it, only to have himself rebuked as the instrument of Satan. The multitude tried it by offering to crown Him King, but failed. Though His disciples offered Him scant sympathy, and he who ate bread with Him betrayed Him, still through all these disheartening drawbacks, Jesus remained firm. Scourging nor ridicule could turn Him. In fact, His face was set "like a flint," that He mounted the cross and died for that very man who, a few minutes before, had spit in His face.

How easy would it have been for Him to have accepted that challenge: "If thou be the Son of God, come down from the cross." In face of it all He was firm, never flinching until victory had been achieved in the exultant shout: "It is finished!" Determination wins the day.

To this attribute of Jesus we owe our salvation—His resolute, steadfast and determined nature won the conflict, and merited those honors which some day He will divide with His brethren.

"I have set my face like a flint." Notice: it was His face. That is where one's determination is noticeable. The face is the indicator of one's nature; the reflector of one's soul: the window through which the world looks into the heart. Whether one is honest or a knave may be told by the open or scowling face. But let us rejoice—it was the face of Jesus, and not His heart, that was "like a flint." He who loved men as only God can love had a heart as tender as a woman's, but a face set "like a flint."

As the world needed a resolute Christ, so does the world need resolute Christians. Those who love God, and are not ashamed of it; those who follow Jesus, and care not who knows it; those who stand for the sake of righteousness, though all else oppose; those who set their faces "like a flint"—these are they whom the world needs.

W. A. HAMLETT,
Grenada

THE BAPTIST.

Men of Israel Help.

It is known that Biloxi has been a mission station for over fifty years. It appeared to me perfectly evident that this would always be a mission station unless we could build a good house in the central portion of town. So after consulting the church and Bro. Rowe, we decided to undertake the herculean task of building, feeling sure that we were unable, without assistance, to accomplish this task; but having faith in God and the brethren we began. We have bought and paid for our lot, have put up a beautiful, modern brick house, 40x67 feet, and the tower will be 77 feet high. We have ordered the roof of metal slate, and in a few days we will be ready to put it on. All the doors and windows, including sliding glass doors between the auditorium and the Sunday school hall, are bought, and will be paid for on delivery, by our Ladies' Aid Society. Our collections have run beyond all reasonable expectations, and yet we have reached a point where we must have a little help or be embarrassed. A little help from the many would pay for the roof, and that would make us easy for the present. Now, brethren, when you read, this do not pass it over because it is a little matter. Send me a contribution of some kind at once. See your Sunday-schools and let them help us, sending me the list of names at once with the money. Some have been kind enough to subscribe. We ask them to please remit the amount now if they can.

Yours to serve,
J. B. SEARCY.

Encouraging.

The debt is gradually shrinking. We have now close to one-half of the amount in hand, an increase of several hundred dollars in the past week. From what brethren write me, the balance will be in hand by the middle of December. It is a tremendous strain, but in the end there is a blessing well worth the effort, and God will be glorified in what we do. Let there be no faltering. Press the matter you who feel that it must be done, and let every body lend a hand. Some have not promised their help, many did not have the opportunity to do so, and some have had misfortune since they promised. I appeal to all alike, brethren and sisters, while we are lifting, help us, in Christ's name, help us.

A. V. ROWE.

The Problem Solved.

Rev. Mr. Carlisle, a preacher in one of the old fashioned churches of London, has solved the problem (to his own satisfaction) of getting the people, the working people, if you please, to attend church.

He has installed "a huge brass instrument" under the pulpit called a "monstrophone," which gives forth music in "rag-time," as well as other kinds of time, and also delivers addresses and sermons. A great sheet is drawn across the back of the church, and a magic lantern throws pictures thereon which are explained by the preacher by means of a speaking trumpet.

"As an attraction it is a huge success, for the average daily attendance is said to be 600. There will be no more empty pews now; no more draggy songs; no more dry sermons; no more long and tedious services(?)

We have not seen this huge instrument called the "monstrophone," and do not know its cost.

Dear Friends.

I wish to express my heartfelt appreciation to you for your manifestations of interest and sympathy for me and my motherless boy.

This is a severe trial to me, a bitter cup indeed, but God's grace has sustained me thus far. I know my Father in heaven loved my dear companion, and I know He loved me and little Henry, therefore I am sure it is all for the best and will work out for our eternal good and His glory, even though I do not understand it now. "What I do thou knowest not now, but thou shalt know hereafter." I have faith enough in God to believe it is all right and I have patience to wait, till He shall explain it. I wish I could answer every letter I have received, but as this is impossible just now, please accept this personally.

Yours for the Master,
G. B. BUTLER.

College Tidings.

We had a great meeting at Clinton. Bro. E. B. Miller is a fine preacher and a fine man. Send for him and let him help you in a meeting. A number of our finest young men, including two members of the Senior Class, joined the church for baptism. The meeting left our pastor more strongly intrenched than ever in the hearts of our people.

On Thanksgiving day we raised \$123.50 for the new building at the Orphanage and also \$12.50 for a poor widow. "Pure religion and undefiled before God, and the Father is this: to visit the fatherless and widows in their afflictions," etc.

THE PRESIDENT'S HOME.

The State University, the A. & M. College, and Millsaps College, all have handsome president's homes. Mississippi College has an elegant lot for one, but the president rents a house from a private party and pays \$216.00 a year for it. Why can't the Baptists of Mississippi contribute money at once to build a home and, let rent be paid by the president to the College instead of a private landlord? In addition to giving the president a permanent and suitable abiding place, it would be an addition to the endowment, for it would pay better than bonds.

Mr. A. E. Jennings, of Water Valley, has promised a hundred dollars and Flora church has promised something over seventy dollars. Who next? Let us erect a home that will stand there as a home for the president when the present president has been in his grave a hundred years. What say you? We ought to accomplish it by September.

267 students enrolled! That is 9 more than were ever enrolled in an entire session before. Our second term will open the first day of January. Let others come.

Truly,
W. T. LOWREY,

In Reply to Bro. Lawrence.

In an article on Substitution, by Bro. J. B. Lawrence, in last week's BAPTIST, I notice several objectionable statements. To some of these I call attention.

1. Substitution is not the payment of debt."

I understand Bro. L. to take the position in this statement and in the discussion which follows, that the atonement which Christ made in his substitutionary sufferings and death is, in no sense, commercial. Surely he is mistaken. Turn to Matt. 20:28, and Mark 10:45. In these passages the Savior himself says, "The Son of Man came to give his life a ransom for many." Here, "for" (*avti*) is the preposition of price, bargain, exchange; and this signification is traceable in every passage where it occurs in the N. T." In I Peter 1:18,19, it is written, "Forasmuch as ye knew that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." Acts 20:28. "The church of God which he purchased with his own blood." I Cor. 6:20. "Ye are bought with a price." In Eph. 1:14, believers are called the purchased possession." The glad refrain in the song of the ransomed will be, "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Rev. 5:9. In these passages, together with many others that might be quoted, Christ's death is represented as the price which he pays for our deliverance from the bondage of sin and death. He paid this price for us, because we were utterly bankrupt, and had nothing of our own to offer as a ransom.

What is known in theological circles as the "Commercial Theory of the Atonement, is defective as a whole, yet it contains a valuable element of truth. There is a sense in which Christ redeemed, bought, purchased his people by his substitutionary suffering and death.

2. "The Scriptures do not teach that Christ died *instead* of sinners." If this statement is true, then the Scriptures do not teach the doctrine of substitution at all. You eliminate from the doctrine of substitution this idea, "instead of," and you destroy the doctrine itself. The types and symbols of the old dispensation are meaningless, if the animals slain in sacrifice were not offered *instead* of the guilty and unclean. See Lev. 16. The passover lamb was slain "in the room of," "in the stead of," the first born. See Ex. 12:1-13. Isaiah declares of the Messiah, the Lamb of God, "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him. . . . the Lord hath laid upon him the iniquity of us all." Isa. 53:5,6. The greatest of all theologians writes, "in due time Christ died for the ungodly . . . while we were yet sinners Christ died for us." Rom. 5:6,8. In I Peter 2:24, it is written, "Who his own self bore our sins in his own body on the tree. Turn again to Matt. 20:28, "to give his life a ransom for many." Here the preposition "avti, instead of) denotes substitution.

That which is given as a ransom takes the place of, is given instead of, those who are to be set free in consideration thereof." See Meyer.

These Scriptures teach that Christ died *instead* of sinners.

"He took the dying traitor's place,
And suffered in his stead,
For sinful man—O wondrous grace—
For sinful man he bled.

"O Lord, what heavenly wonders dwell
In thine atoning blood!
By this are sinners saved from hell,
And rebels brought to God."

3. "We must remember that he (Christ) was a man with a body just like ours—rebellious, unbelieving; stubborn, unsanctified—and that to save others he must save himself." In the incarnation there was mysteriously associated, both the human and the divine natures in the *one person*, Jesus Christ. If, in his human nature, Christ was rebellious, then he was a rebel, and could not act as a substitute for other rebels. If the Christ, in any part of his being was, rebellious, unbelieving and unholy, then he was helpless to come to the rescue of others who were lost in sin. If, "in the days of his flesh," Christ was, in any sense, "rebellious, unbelieving, unholy," how could the Father say of him, "This is my beloved Son in whom I am well pleased?" The Scriptures say of him "he knew no sin," he was "without sin," "a lamb without blemish and without spot," "in him is no sin," that he was "holy, harmless, undefiled, separate from sinners." See, respectively, 2 Cor. 5:21, Heb. 4:15, I Peter 1:19, I John 3:5, Heb. 7:26. In his incarnation Christ took upon himself the guilt and penalty of sin, without taking the depravity of our fallen nature.

J. E. THIGPEN.

Nov. 20, 1900.

Christmas Offerings

Another year rapidly approaches its end, but sufficient of the old year remains for us to make its close resplendent with the lustre of our love for Christ and a personal sacrifice for His cause.

It should be esteemed a personal privilege, amid the joyous festivities an affectionate remembrance of our loved ones in giving Xmas presents to give an offering to the work of preaching the gospel to the heathen, saving lost souls and honoring our loving Lord. China, for whom our offering is to be made, is having peculiar claims upon us. Our missions there have been greatly blessed. God has given us signal tokens of His favor. The recent insurrection in that land has in the estimation of all missionary workers wonderfully increased the possibilities of doing a work for Christ of which the most hopeful scarcely dreamed.

The glorious light of salvation is dispelling the darkness of ignorance and sin. The Lord bids us "go in and possess the land." Our work there is prospering, the lives of our missionaries have been spared.—But they are in need of our means and our prayers. We have said to them "Go and we will see that you suffer no lack." That promise was registered in heaven as well as in earth. It was a

promise to Christ to carry His Gospel as he has commanded to all nations.

O, that our Baptist churches and Sunday Schools, societies and bands would all come up to the help of the Lord against the mighty in a liberal and loving offer to Him at the close of this old year.

We can in this way be assured that the Lord will set the seal of his favor upon the final adieu which we make to the old century.

The interest of all our people is going to be largely determined by the part which our pastor, Sunday School superintendent and ladies societies take in the work.

May the Lord put it into the hearts of all these to lead our Baptist hosts in this free-will offering for Christ and to China.

The literature supplied by W. M. U. will be sent out at an early date, in ample time to reach our people and to inspire and direct their energies in this great work. The Central committee is praying for a liberal offering.

Any society failing to receive literature from vice-President can secure same by applying direct to me.

MRS. W. R. WOODS,
Sec'y. Gen. Com.

From Bro. Cairns.

You will see by the above heading, I am in this country again, and am conducting meetings in Tacoma, and Seattle, Wash. When I go to Denver, Colo., and hence to England for the great 20th Century campaign, the greatest campaign ever conducted under one effort in the history of the church. There will be a united move among all the dissenting churches ten days in London, beginning January 26th, and then ten days in the large cities and towns, following with a similar meeting in the villages.

So that in the 30 days there will be a revival meeting conducted in every city, town and village in Great Britain. I hope it will result in a mighty tidal wave of blessing. I have been asked by the committee of arrangements to aid Rev. F. B. Meyer, B. A., as the chairman. This will keep me engaged until April, when I am to return to this country, and I hope to Mississippi. Will you kindly intimate this fact and say that those brethren desiring work, who applied to me before I left the State last summer, to write me again at once. My address will be until January 15th, Beverly, New Jersey, after that time, 62 Albert street, Regents Park, London, England. I ought to hear from them as soon as possible, that I may fix my plans.

God bless you and your blessed work.
I hope the crops turned out better than the prospects promised when I left the State in July.

God bless you and yours.
I am, your brother in His service,
GEO. ROBERT CAIRNS.
Fremont, Wash., Nov. 21, 1900.

Blue Mountain.

We are to begin a protracted meeting here Sunday December 2nd, in which Bro. W. T. Lowrey will do the preaching. Will not every Christian reader, especially those who have unseparated girls and boys here, pray that the Lord may be with us in power, and that the unconverted may be brought to a saving knowledge of Christ, and that Christians may be strengthened for better work.

Truly,
J. R. CARTER.

Nov. 26, 1900.

A Feature of the New Century Movement.

Why should not the Baptists of Mississippi lay much emphasis upon thanksgiving to God for the marvelous blessings bestowed upon the world through them during the century now closing, and why not devote much of their time in prayer to him for increased power and effectiveness in his work as the new century opens its possibilities to them? The past is history made, we rise upon it as "stepping stones to higher things."

Many have seen and read tracts and newspaper articles telling of the wonderful increase of Baptists in numbers, intelligence and wealth during the past one hundred years; this ought not to be a matter about which we should brag but a view point from which we should marshal our resources and truly lay hold of all these for aggressive work in our Redeemer's cause.

God has not been put to any strait in his doings in to operation with us in the past.

At the beginning of the new century the world is thrown open for evangelization. What might be done in a few years if Baptists did but see their opportunity! Long, long ago our Savior said: "I beheld Satan fallen as lightning from heaven," and yet how slow are we to triumph over a "fallen" foe. What do we need to make our Savior's vision our own in reality? He saw that before he said, "Go ye therefore and make disciples of all nations." The knowledge of the "fallen" foe was distasteful when the risen Savior said, "All authority hath been given unto me in heaven and on earth;" "Go," "and lo, I am with you alway." O, let us see what our Lord saw, and pressed the vantage ground which he gained for us and is gaining through us. Satan has fallen, his kingdom has been overthrown, our work is to erect the empire of Truth over it.

Long years before the coming of the Christ, Isaiah saw his glory, and foretold his mighty work, in language comforting and full of hope. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness which is of me, saith the Lord." How slow we are to see, how tardy we are to act! Yet this is ground for thanksgiving and a sure base from which we can pray and work.

If thanksgiving be turned into prayer and faith into work, what may not be done in a short time with the "numbers, intelligence and wealth" of Baptists fully consecrated to the service of our risen and reigning Lord?

To do any great work one must begin in time, plans must be wisely laid and thorough preparation be made to carry them out. John the Baptist, was thirty years preparing for a ministry of a little more than six months. Our Lord was thirty years getting ready for a three year's work. Paul was three years preparing for his after life-work. To-day each of these wonderful lives is influencing and moulding the affairs of the world. These years of preparation were years of prayer. The after years of sacrifice and service were years of faith and prayer. Let pastors and churches make special preparation through prayer for a great year's work in the opening of the

new century, and its influence for good will be felt all along down the line of the coming years. We want great reports of work done to go up to the general meetings of our denomination next year. Begin in time, *begin in time* to do the work. You will not be here to read the history of the new century, but you are here to make it. If you are a child of God, he has confidence in you, having entrusted you with his goods. "He gave to each according to his several ability, and he went on his journey."

What an array of work confronts Mississippi Baptists for the coming year! Pastor's salary to be paid; contributions to be made to Foreign, Home and State Missions, to Ministerial Education and Mississippi College, to Sustentation and Orphanage, and to Church Building, besides recruiting the forces and training the converts for action on the field.

There are some Baptists who will have a hand in *all* of this; there are others who will do nothing in any department of this work. In which class will you be?

R. A. COHRON.

Hawaii and the Gospel.

We will call the Sandwich Islanders "Hawaiians" through this article.

The Lord prepared these people for the gospel in a very remarkable manner. There are about 100,000 people on these islands, and prior to 1800, A. D., each of the larger islands was a little kingdom within itself. Early in the 19th century, Kamehameha, the most powerful chief of Hawaii, subdued all the chiefs of his native country, and extended his conquests to the neighboring islands, bringing them under his authority.

On August 6, 1810, Kamehameha wrote King George, of England, desiring to formally acknowledge him as his sovereign, and to place the islands under British protection—an offer which was accepted.

King Kamehameha I. died in 1819, and was succeeded by his son, Liholiho, as Kamehameha II.

A SPECIAL CALL.

The Hawaiian religious system was a galling yoke upon the poor, superstitious natives. The new king resolved to throw off this yoke and abolish the *tabu*. The idolatrous party rebelled against the action of the king, but were defeated. Their defeat led them to renounce their idols for which they had fought so desperately. The idols were destroyed and their temples demolished. Within a short period the whole religious system of Hawaii was overthrown without the aid or knowledge of missionaries. These people were now ready for a religion that would afford them a consciousness of peace of mind and rest of soul. God was working deliverance for these people. Here, in our own country, He was preparing the means for giving the gospel to Hawaii.

In 1809, an American vessel brought an ordinary looking Hawaiian boy, whose name was Obodiah, to New Haven, Conn. This fifteen year-old boy looked with delight upon the beautiful college buildings and felt that the course of training in the school was that which made the American people superior to his own.

He yearned for an opportunity to study within those classic walls, but how could he, a poor stranger, ever manage to take the coveted course? When no ray of hope shined across his darkened way through life, he leaned against the building and wept because there was no one to instruct him. Rev. Edward W. Dwight noticed him, learned of his burning desire for an education, and prepared for his entrance into school. Later, Rev. Samuel Mills, then a young man, took Obodiah to his father's house, and the young foreigner attended school to the delight of his heart.

Finally Obodiah went to Andover, where he embraced Christianity and was being educated by the American Board (Congregationalist), with the view to sending him back to Hawaii as a missionary. But this purpose was never realized, as Obodiah died in 1818. Nevertheless, an interest had been awakened in regard to the Hawaiians. On October 23, 1819, a company of missionaries sailed from Boston for the Sandwich Islands. They landed at Kailua on April 4, 1820. They had heard nothing of the revolution which had swept away the old religion of Hawaii. Dr. Anderson says: "They expected on their landing to see the temples standing; to witness the baleful effects of idolatrous rites; to be shocked by day with the sight of human sacrifices, and alarmed at night with the outcries of devoted victims. They expected to encounter a long and dangerous opposition from the powerful priesthood of paganism."

To their surprise, on landing, the news of the revolution was received, and the nation without a religion was waiting for the law of Jehovah. The people gladly received the gospel and in 1825, Kaahumame, the favorite wife of Kamehameha I., and associate on the throne with the reigning king, was baptized. The king's mother also became a Christian, but was not baptized, owing to her early demise after the arrival of the missionaries.

The king and queen with their suite of attendants visited England about the close of 1823, all had measles, from which both the king and queen died. Kaahumame ruled the country for nine years. Her prime minister was a strong friend to the missionaries.

With a queen who was a professed Christian, and Christian influences prevailing in the court, rapid advancement was made. In 1837, a great revival was experienced, and as a result of it, over 20,000 people were admitted to membership in churches.

The work of Titus Coan in the Hilo district is a marvel in history. Hundreds and thousands pressed upon him to hear the gospel, large meeting houses were erected, and idolatry became a thing of the past. Aged and infirm people assembled on the roadside to hear the message of life from the preacher's own lips.

Here, "revolution" cut the people loose from the past, that they might be free to accept the gospel. The revolution preceded the preaching of the gospel in this instance, as was the case in Japan, but only a few countries have done so.

The Lord awakens, then warns the nations. Are we serving his purpose in this respect?

Yours fraternally,
J. PARKER WHITE.

Houston, Miss.

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Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Good News.

Bro. A. E. Jennings sent, on the 4th, \$1,500 for the new Orphanage building.

Dr. Hawthorn, in his eloquent Thanksgiving sermon, (in one of the Jewish synagogues in Richmond, with which his church held a union service), said that neither the President of the United States, nor the Governor of a State, had the right, by proclamation, to appoint a Thanksgiving day—for him to do so savored too much of "the union of church and State," which thing Americans hate. For the same reason he opposes army chaplains also.

Our Club Offer.

It will be hard to find a better present for Christmas, or the New Year, for your children, or friends, than some one of the several selections found in *Our Club Offer*, printed week by week on THE BAPTIST.

Have you looked it over carefully? If you want something good, the very best, to read all next year, for a very small outlay of money, it will pay you to accept some one of these offers.

The "Cosmopolitan," "McClure's," "Home Magazine," "Current Literature" are familiar to everybody; but it may be that you are not so well acquainted with "Success," which is almost worth its weight in gold.

It is to the more mature minds what the *Youths Companion* is to our boys and girls.

And as to THE BAPTIST, you have already found that helpful in your home. We propose to make it indispensable to every well regulated Baptist home in the State, and would urge the pastors to call attention to our special offer. We ought to be able to add five hundred names to our subscription list, while this offer lasts. Several responses have come in already; but let us have a great many more. What say you brethren?

THE BAPTIST.

December 6,

There is a State wide effort on the part of the Baptist churches of Illinois to hold revival services in every church in the State, beginning the second week in January and running three weeks. We are pleased to note that there are indications that other States will do the same thing at the same time. There is no better way to open up the new century, than by a State wide, yea, a world wide effort in behalf of the unsaved.

Of course, God has no "set time" to favor Zion. It is always a set time with Him; but when the churches of a whole State, or a number of States, agree to work in concert for the salvation of the lost, for a number of days, it can but be pleasing unto Him, whose we are and whom we serve.

Our prayer for our brethren in Illinois, is that they may have a great "season" of refreshing from the presence of the Lord.

In last week's issue of the New Orleans *Christian Advocate*, Dr. W. C. Black announces his retirement as editor. He has held this position for seven years. He is to be congratulated upon his success as both editor and publisher. When he took charge the paper was under financial embarrassment; but the doctor was able to turn the paper over to the publishing committee free from debt and in a flourishing condition. For the last twelve months Dr. Black has been pastor of the First Methodist church of this city. He is a man of good ability and popularity. Some time ago we heard him preach a sermon on "Everlasting Punishment," which so pleased us that we present it in this issue of THE BAPTIST, feeling certain that it will be appreciated by hundreds of our readers who honor this Bible doctrine, so much of late set in the background.

The Commercial-Appeal referring in a recent editorial to the episode with our governor, expresses itself in this terse language:

"The Indiana man may be a good judge of material and of public buildings, but he is a very poor judge of human nature, else he would have seen at a glance that Governor Longino should be the last man in the world whom he should approach with a corrupt proposition. An enthusiast might imagine that Governor Longino might be induced to take prussic acid, or that he might be wheedled into cutting his own throat, or murdering his wife and children, but a madman would never believe that he could be made to accept a bribe.

Good will flow out of evil. The Indiana contractor told Governor Longino how a good deal of cheating could be carried on profitably in the matter of selecting material, and this is a valuable tip which the Mississippi authorities can use to an advantage to prevent swindling."

Beer For all the Soldiers.

FIFTY THOUSAND BARRELS SHIPPED TO THE PHILIPPINES.

Vancouver, B. C., December 1.—The outgoing steamship Empress of China, which sails from this port for the orient on Monday, will carry a record-breaking cargo of beer for the Philippines. Fifty thousand barrels,

brought hither in seventy-five trains, are consigned to Manila—*Atlanta Constitution*.

We may expect to see Gen. McArthur's "Casualty" list greatly lengthened out so soon by the time this cargo reaches our brave boys.

If it pleases God, may the whole cargo find its way, not to Manila, but the bottom of the Pacific Ocean.

Presbyterians Vote For Revision.

Since Dr. Hillis made his fearful attack, last spring upon the creed of his church, the question of revision has been going the rounds of the press, pulpits, synods, presbyteries and General Assemblies, with increasing interest, until the whole church has been heard from with the results decidedly in favor of revision.

Out of a total membership of 1,007,689, there were 898,255 who voted, 72 per cent. of whom were in favor of revision. Of the presbyteries to pass on it, 126 voted for a change while 46 opposed any change.

It takes a two-thirds vote to make a change, which the revisionists have and some to spare; and the committee, having the whole matter in hand will meet in Washington, December 4, to take action.

Now, While the Presbyterian creed is a venerable document, and has "served its day and generation" as well as any human creed, it is still only a man-made affair, and may be revised.

We are in favor of revising all the creeds, until they all are lost in one—the Bible.

Baptists have this, and want no other, and invite the world to share it with us, without vote or comment.

From Clinton.

Pastor Lipsey and his people were ready in spirit for a revival. The B. Y. P. U. Convention left general good feelings. The evangelistic efforts which followed moved off smoothly and gathered power all the way. Repentance, prayer, faith in the Christ, realization of the Holy Spirit's presence, were watch-words among the workers. Bro. Lipsey and his church are standing by each other beautifully. May such continue indefinitely.

There are some pressing needs at Clinton. Never did we see so clearly the demand for larger quarters for Mississippi College. The present buildings are literally crowded with students. Some person whom the Lord has blessed with wealth could not serve the rapidly increasing generations of Mississippi to better purpose than by the gift of a \$100,000 college building at Clinton.

We heard about the president's home. It will be located east of the main walk as you enter the campus from the north. The purpose to make this necessary addition to our college property is to be materialized in the near future. The untiring president, Dr. W. T. Lowrey, is now gathering funds, and all are solicited to help. The University, A. & M. College, and Millaps College, each has a president's home. Mississippi College must have one. It will save rents which go to a private individual, and place the president in the best possible position of superintending all college interests.

Divine blessing upon the church and people of Clinton for their kindness to me.

E. B. MILLER.

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Sunday School.

LESSON FOR DECEMBER 9, 1900.

W. F. YARBOROUGH.

BARTIMEUS HEALED.—Mark 10:46-52. GOLDEN TEXT.—Lord, that I might receive my sight.—Mark 10:51.

Jesus followed up the incident of the rich young ruler by the parable of The Laborers in the Vineyard, a prophecy of his death and resurrection and a rebuke to the selfish ambition of James and John. In the meantime "he steadfastly set His face to go to Jerusalem" and pressed forward with such tension of spirit that those with him were amazed "as they looked upon him.

As he had gotten as far as Jericho when the incident of the lesson took place, it is highly probable that he was then within less than a week of the triumphal entry to Jerusalem. The gloom of Gethsemane and Golgotha must already have been casting their shadows over his soul.

EXPLANATORY.

A BLIND BEGGAR'S PLEA.—As already noted Jesus was in the vicinity of Jericho when blind Bartimeus, who sat by the wayside and begged, made his earnest plea for help. We say vicinity, for the accounts given by the synoptic writers are not clear. Matthew tells of two blind men while Mark and Luke tell of only one.

Bartimeus may have been so prominent and the other, have been so inconspicuous that Mark and Luke did not deem it necessary to their purpose to tell of any except Bartimeus. There is, moreover, an apparent contradiction between Luke and the other two, as to the time of the occurrence.

Luke says that the healing took place as "he drew nigh unto Jericho" while Matthew and Mark place it "as they went out from Jericho. Several possible explanations of this apparent conflict have been offered which give more or less satisfaction. Most of them however are strained, and without offering any, we are satisfied that if we knew all the facts in the case and understood the viewpoint of each writer we would have no difficulty in

reconciling the statements. One thing is very evident, these writers were not in collusion fabricating a story with which to impose on the people, else they would have been more particular to agree in their statements. It is very natural for independent witnesses to differ in details though agreed as to the main facts.

Let us grasp the fact that such a miracle was performed and under circumstances true to our Lord's mission and purpose. Remember that the passover was drawing near and that great crowds had fallen in with the Wonder-worker as he drew near to Jerusalem. As the multitude drew near to where the blind beggar sat he would naturally ask the meaning of the noise of the crowd. When told that it was Jesus of Nazareth passing by, we can imagine what thoughts would pass through his mind.

"That is the man who heals the blind. He can restore my sight." With thoughts like these flashing through his brain, and with no friend to present his case, no wonder his voice rang out above the din of the multitude saying, "Jesus, Thou Son of David have mercy on me." Observe, he does not say "Jesus of Nazareth" as had been said to him, but his sightless eyes see further than many seeing ones in the multitude, and enable him to recognize in Jesus the Messiah, the royal Son of David. It was this confession that revealed his faith. He does not wait for a more convenient season, but promptly seizes the opportunity and persistently presses it until he gets the blessing. Well that he did, for Jesus was on his way to the cross and never passed that way again. O, that the sinner blind in sin could recognize the value of his opportunity when Jesus is passing by in his gospel and make the plea for mercy that this poor blind beggar did.

A HEARTLESS REBUKE. The crowd sought to keep the poor suppliant from interrupting Jesus. They would have no blind beggars interfering with their entertainment by the Master. They rudely told the man to stop his cries, but he was determined to have the Master to hear him, so cried all the more. As Jesus heard the cry "he stood still" and commanded that the man be brought to him. He had a short while before told his disciples

that the real dignity of life and the glory of his kingdom lay in service, and he was ever ready to teach the same truth by example. Some expositors claim that the multitude rebuked the blind man because he called Jesus Son of David, but the more natural explanation is, that they thought it beneath the dignity of the Teacher to waste time on a poor blind man. They had not learned that one soul was worth as much in Jesus' sight as another. As soon as they saw that the Master was willing to help the blind man, they were just as ready to help him as they had been to rebuke him. They carried the Master's message, saying to the blind man, "Be of good cheer; rise, he calleth thee." How much more magnanimous it would have been had they offered such encouragement before. But this is only a sample of poor, fallen human nature. If a man is down on one has a word of encouragement, but if powerful friends come to his rescue everybody is ready to offer a helping hand. Let us learn to help and cheer the friendless. Our Lord has set us an example.

A GRACIOUS BLESSING. When the invitation reached him, the poor man sprang up, and, casting aside his outer garment, went in haste to Jesus. As soon as he reached his gracious Friend, the deepest desire of his heart found response in Jesus' words, "What wilt thou that I should do unto thee?" Jesus knew that Bartimeus wanted something more than a pittance of alms. It always does the soul good to frame its desires in words. It did not take Bartimeus long to do this. He instantly replied, "My Master, that I may receive my sight." It was no sooner asked for than given. "Immediately he received his sight." But the answer of Jesus points to a still greater blessing. The man's faith seems to have gone far enough to appropriate the blessing of spiritual sight. "Thy faith hath saved thee" is the literal translation of the Master's words. Bartimeus did not throw his new-found blessing away, but immediately followed Jesus, glorifying him. The same sort of faith today, that knows and seizes the opportunity as Jesus passes by, that confesses his power and pleads his mercy promptly and persistently, will likewise be rewarded with spiritual sight and the fellowship of this the greatest of Friends.

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French flannel Waists, trimmed in soutache braid, all sizes and colors. Special price, \$1.95 each.

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All our fine pattern Hats now on sale at from \$4.90 to \$9.75. New goods by express every day.

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We name a few of our many bargains in Dress Goods. 38-inch Venetians, all wool worth 75c, now on sale at 50 cents a yard.

52-inch Broadcloths, all wool, worth \$1.25, now on sale at \$1 a yard.

Black Cheviot Serges at 50c, 75c and \$1 a yard.

Eiderdowns at 35c, 45c, 50c and 60c a yard.

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Remarkable Invention of an Ohioan that Guarantees Perfect Health, Strength and Beauty to Every User, and Cures without Drugs All Nervous Diseases, Rheumatism, La Grippe, Neuralgia, Blood and Kidney Troubles, Weakness, and the Most Obstinate Diseases, by Nature's Method of Steaming the Poisons Out of the System.

Ministers and Those Who Have Used It Declare It to Be the Most Remarkable Invigorant Ever Produced, Better than Any Treatment at Hot Springs, Sanitariums or Health Resorts.

A prominent business man of Cincinnati has invented a Vapor Bath Cabinet that has proven a blessing to every man, woman and child who has used it and as many of our readers may not know of its real comfort and blessings, we illustrate it in this issue. Our recent investigation of this remarkable invention was so very satisfactory we have no hesitancy in indorsing the same as just what all our readers need.

It is an air-tight enclosure, a rubber walled room, in which one comfortably rests on a chair, and with only the head outside, enjoys at home, for 3 cents each, all the marvelous cleansing, curative and invigorating effects of the famous Turkish, Hot Vapor,

of life and vigor; should be in use in every family." Rev. J. C. Richardson, N. Fifth St., Roxbury, Mass., was greatly benefited by its use, and recommends it highly, as also does Prof. R. E. P. Kline, of Ottawa University, who says: "I find it a great benefit. No Christian should be without it." Hon. V. C. Hay, St. Joe, Mo., writes: "Physicians gave me up to die; was persuaded by friends to try this Cabinet, and it cured me. I can not praise it enough." Rev. Baker Smith D. D., Fairmount, N. J., says: "Your Cabinet rids the body of aches and pain, and as cleanliness is next to godliness, it merits high commendation."

Congressman John J. Lentz, Hon. Chauncey M. Depew, John T. Brown, Editor "Christian Guide," Rev. C. M. Keith, Editor "Holiness Advocate," as well as hundreds of clergymen, bankers, governors, physicians and influential people recommend it highly.

Physicians are unanimous in claiming that colds, la grippe, fevers, smallpox, consumption, kidney trouble, Bright's disease, cancer—in fact such

Marvelous Eliminative Power

has this Cabinet that no disease can gain a foothold in your body if you take these, hot Thermal Baths weekly. Scientific reasons are brought out in a very instructive little book issued by the makers. To

Cure Blood and Skin Diseases

this Cabinet has marvelous power. Dr. Shepherd, of Brooklyn states that he has never failed to draw out the deadly poison of snake bites, hydrophobia, blood poison, etc., by this Vapor Bath, proving that it is the most wonderful blood purifier known. If people, instead of filling their system with more poisons by taking drugs and nostrums, would get into a Vapor Bath Cabinet and steam out these poisons, and assist nature to act, they would have pure blood, and a skin as clear and smooth as the most fastidious could desire.

The Important Feature

of this Cabinet is that it gives a hot vapor bath that opens the millions of pores all over the body, stimulating the sweat glands, drawing out all the impure salts, acids and effete matter, which, if retained, overwork the heart, kidneys, lungs, and cause disease, debility, and sluggishness. Astonishing is the improvement in health and feeling and complexion. The first bath makes you feel like a new being, to years younger.

With the Cabinet, if desired, is a

Head and Complexion Steamer

in which the face, head and neck are given the same vapor treatment as the body, producing the most wonderful results; removes pimples, blackheads, skin eruptions, cures Catarrh, Asthma and Bronchitis.

O. C. Smith, Mt. Healthy, O., writes: "Since using this Cabinet my Catarrh, Asthma, and Hay Fever, with which I have been afflicted since my childhood, has never returned. Worth \$1,000 to me. I have sold hundreds of these Cabinets. Everyone was delighted. My wife finds it excellent for her ills."

Whatever

Will Hasten Perspiration

everyone knows is beneficial, but other methods are crude and insignificant, when compared to the convenient and marvelous curative power of this Cabinet, known as the new 1903 style

Quaker Folding Thermal

Bath Cabinet. We find it to be a genuine Cabinet, with a real door, opening wide, as shown in cut. When closed it is air-tight; handsomely made of best, most durable, water-proof goods, rubber lined. A heavy steel frame supports it making it a strong and substantial bathroom within itself. It has top curtains; in fact, all the latest improvements. The makers furnish an excellent stove with each

Cabinet, also valuable recipes and formulas for medicated baths and ailments, as well as plain directions. It folds flat in 1 inch space when not in use; easily carried; weighs but 10 pounds.

People don't need bath rooms, as this Cabinet may be used in any room and bath tubs have been discarded since this invention, as it gives a far better bath for all cleansing purposes than soap and water. For the sick room its advantages are at once apparent. There have been

So-Called Cabinets

on the market, but they were unsatisfactory, inconvenient, simply cheap, flimsy affairs.

After investigation we can say the Quaker Cabinet made by the Cincinnati firm is the only practical article of its kind, and will last for years. It seems to satisfy and delight every user, and the

Makers Guarantee Results.

They assert positively, and their statements are backed by a vast amount of testimony from persons of influence, that this Cabinet will cure nervous troubles, Debility, Purify the Blood, Beautify the Skin and Cure Rheumatism. (They offer \$50,000 reward for a case not relieved.) Cures the most obstinate cases of Women's Troubles, La Grippe, Sleeplessness, Neuralgia, Malaria, Headaches, Obesity, Gout, Sciatica, Eczema, Scrofula, Piles, Dropsy, Blood and Skin Diseases, Liver and Kidney Troubles. It will

Cure the Worst Cold

With one bath, breaks up all symptoms of La Grippe, Fevers, Pneumonia, Consumption, Asthma, and is really a household necessity. Gives the most

Cleansing and Refreshing Bath

known, and all those enjoying health should use it at least once or twice a week, for its great value is its marvelous power to draw out of the system all impurities that cause disease, and for this reason is truly a God-send to all humanity.

How to Get One.

All our readers who want to enjoy perfect health, prevent disease, or are afflicted, should have one of these remarkable Cabinets. Space prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties.

Write the only makers, The World Mfg. Co., 2417 World Building, Cincinnati, O., and ask them to send you their valuable illustrated Book FREE, describing this invention and these remarkable Baths. The price of the Cabinet is wonderfully low, only \$5.00, complete, with heater, directions and formulas. Head attachment, if desired, \$1.00 extra, and it is indeed difficult to imagine where one could invest that amount of money in anything else that guarantees so much health, strength and vigor.

Don't Fail to Write To-Day

for full information; or, better still, order a Cabinet; you won't be disappointed, as the makers guarantee every Cabinet, and agree to refund your money after thirty days' use if not just as represented.

We know them to do as they agree. They are reliable and responsible; capital, \$100,000.00. The Cabinet is just as represented, and will be shipped promptly. You can remit safely by express, P. O. money order, bank draft, or certified check. Don't fail to send for booklet, any way.

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This Cabinet is a wonderful seller. More than 20,000 were sold last month by agents, and the firm offers special inducements to both men and women upon request, and to our knowledge many are making from \$100 to \$150 every month and expenses. Don't fail to write them.

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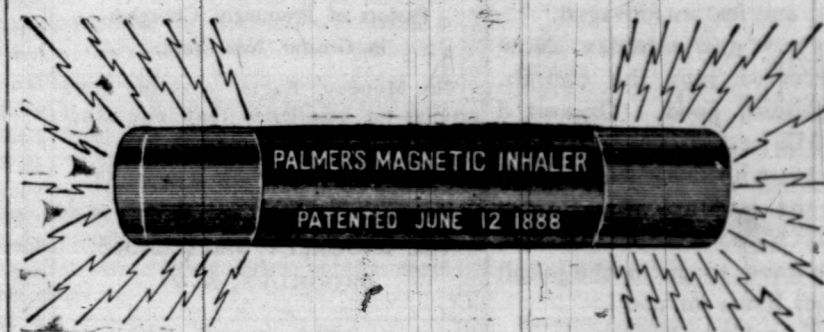
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REV. EDGAR E. FOLK, M.D., Editor Baptist and Reflector Nashville, Tenn.: The Inhaler has saved me, I believe, from many a threatening cold, besides relieving catarrh, headache, etc.

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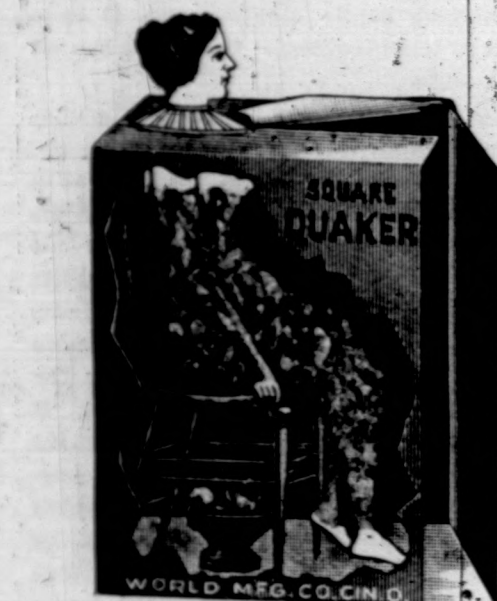
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Thousands of remarkable letters have been written the makers from users, some of which referring to

Rheumatism, La Grippe, Kidney Troubles,

will be interesting to those who suffer from these dread maladies. W. L. Brown, Oxford, O., writes: "My father was down in bed for months with rheumatism; this Cabinet did him more good than \$50 worth of drugs. It cured my brother of neuralgia and sleeplessness, with which he had long suffered, and his wife of a gripe in one night." W. M. Laferty, Covington, Ky., writes: "Was compelled to quit business a year ago, being prostrated with rheumatism and kidney troubles, when your Cabinet came. Two weeks' use cured me; I have never had a twinge since." Rev. George H. Hudson, Okemos, Mich., says: "I gave up my pastorate on account of nervous prostration and lung troubles; my editor so highly recommended your Cabinet, I tried it; from that day I have steadily grown better; am now well; nervousness gone; lungs strong; am a new man." Mr. Simon Thompson, a retired capitalist of Columbus, O., 1031 Broad St., says: "I am satisfied it saved my life. I was taken down with a hard cold, which developed into a dangerous case of pneumonia. The first bath relieved me and I quickly recovered. It is far superior to drugs for curing la grippe, colds, inflammation and rheumatism." Hon. A. B. Strickland, of Bloomington, writes that the Cabinet did him more good than two years' doctoring, entirely cured him of catarrh, gravel, kidney trouble and dropsy, with which he had long been afflicted.

Hundreds of Ministers

write, praising this Cabinet. Rev. H. C. Roernaes, Everett, Kan., says: "It is a blessing; made me full

Ministers and Churches.

MAYHEW.

We had a good day yesterday at Mayhew. Good spiritual services each hour and large congregations, especially at morning exercise.

The church, in conference, extended a hearty, unanimous call to the writer to continue as pastor next year. This morning Bro. H. C. Pilkinton, the treasurer, handed me the last dollar due on pastor's salary for 1900.

Though one of the smallest churches in the Columbus Association, the Mayhew church has contributed about twenty dollars this year to missions. Brethren J. A. Lamb, Sr., and Elijah Askew, Sr., are the leading deacons—both good men; but, to our sincere regret, the latter will soon move to Hattiesburg.

Success to THE BAPTIST
H. M. LONG

BROOKHAVEN.

Well, we reached here Tuesday, and are thankful, though we did not say so formally on Thanksgiving Day. We have been kindly received, and feel encouraged.

Had a good day yesterday. Nine were received into the church. Congregations good. Organized B. Y. P. U. yesterday at 4 p. m.

Tell any who may wish to correspond that letters will find me at Brookhaven now. C. M. and see us. We have room in the pulpit and in our home for you.

Your brother,
R. H. PURSER.

CLINTON.

We have recently had showers of blessings in our church here. Bro. E. B. Miller, who is now an evangelist, was with us and preached for two weeks. There were sixty-three additions to the church, twenty-nine of them by baptism. We have some of the best workers here to be found anywhere, and the Lord blesses them in doing.

Over four hundred dollars have recently been cheerfully contributed to various objects, besides the usual expenses of the church, which are well looked after by our deacons.

Many will rejoice with us in the number of souls already saved, and I hope will continue to pray for more that are lost.

Dr. T. P. Crawford, for nearly half a century a missionary to China, was recently with us. His presence, conversation and lecture were greatly enjoyed. He has been compelled to come home because of the troubles in China.

P. I. LIPSEY.



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WANTED.

Everybody to take advantage of our Home-Seekers' Excursions to points in Arkansas, all points in Texas, Indian Territory and Oklahoma, via the Iron Mountain Route, December 4th and 18th, at one fare plus \$2.00. Tickets good three weeks to return, with stop-over on the going trip fifteen days. Good chance to visit your friends and relatives in the West at half-rates, also look out a home. For rates and other information, address

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Jackson, Tennessee.

Deaths.

Glen Alvon Doty.

Little Glen Alvon Doty, son of Mr. G. A. and Mrs. Clara (Smith) Doty, died at their home in Duck Hill, Miss., Nov. 27th, 1900. He was a bright, lovely little boy, 18 months old. The stroke seemed more than the parents could bear, but God, who supports His own in all their trials, has given them special grace. May he help them more and more to realize His love and sympathy for them.

E. L. W.

Rev. O. L. Parker.

In the issue of the 22d inst. you said: "Rev. O. L. Parker died Oct. 15th. A fine man."

He was no stranger to Mississippi brethren. Was pastor of Alto church, Port Hudson, La., one of the constituent churches of Mississippi River and Carey Associations; pastor of Alto for (18) eighteen years, and my co-laborer; a brother-in-law of the lamented L. S. Piker.

No one knew him as well as myself. We can but express our sympathy to his wife and daughter. He has gone beyond to beckon them to come up higher. The denomination has lost a most useful worker.

Jackson, La.

W. B. LOUDON.

Guy M. Ze.

The Death Angel visited the home of Bro. C. H. Mize and Sister Mattie Mize on the morning of October 31, and took from them their only son, Guy, 7 years old.

God gave them this beautiful flower to love and cherish for only a short while, but saw best to carry him to that beautiful and eternal home above. Guy was a faithful Sunday school student, knew his lessons well and was anxious to learn more of God. Though he was quite young, still he loved and trusted God and wanted to do something for Him. While on his death-bed he was heard to sing:

"Must I go, and empty-handed,
Thus my dear Redeemer meet;
Not one day of service give Him,
Lay no trophy at his feet?"

May God give strength to the bereaved family and comfort them in this sad trial, but teach them to say within, "Lord, not my will, but Thy will be done."

Shelby, Miss., Nov. 10, 1900.

Margaret Potter Webb.

DIED.—At the home of W. V. Webb, Gloster, Miss., Nov. 17th, 1900. She was the infant daughter of S. C. and Bertha Barnes Webb; was ten months and seven days old.

This beautiful babe had a mission to perform on earth during her short life—that of teaching us a life of patient suffering. She inherited consumption, and who does not know the tortures of that heritage? Just before her spirit took its flight, she looked into the face of her young mother and smiled, "Oh, so sweetly."

Who can doubt that the angels and the spirit of her young father (who had preceded her but a few months) were

present to bear her pure spirit to the beautiful home where Christ reigns and loved ones await the coming of our darling little, suffering babe? Our lives are sadder, but heaven is brighter. One more star to light up our pathway through life's journey.

AUNTIE.

Mrs. Maibelle Pierce.

This noble Christian lady died at her home near Steen's Creek October 26, 1900.

She was born April 23, 1878, in the State of Louisiana, came to Mississippi when near grown and was married to our beloved brother, W. L. Pierce, Aug. 13, 1896. She was happily converted under the preaching of Dr. J. K. Pace and baptized by Elder J. R. Johnston in the summer of 1896.

She was the mother of two children, one a sweet little daughter of two summers preceded her to the land of rest; the other dear little Knox still survives. It has never been the privilege of the writer to meet a more amiable character than Sister Pierce. In her could be found a rare combination of virtues: modest, unassuming and kind to every one. Her home was a favorite resort for her pastor, where he always found a hearty welcome.

She demonstrated in her life and in her death, the unspeakable value of the Christian religion. Indeed it is sad to realize that we shall never see the tabernacle in which dwelt the sweet spirit that made her the pastor's friend, the pride of the fond father's life and the ideal of the husband's home.

But there is a cleaving of the canopy of darkness, when we think of what a gain to her is our loss, and when we with finite mind and limited vision try, but all in vain, to make a survey of the glories that await the Christian, in which she is so richly sharing, and we are ready to bow in humble submission to the divine will and say with one of old, "The Lord giveth, and the Lord taketh away, blessed be the name of the Lord." And our hope is, and prayer shall be, that the recollections of her beautiful life may be enshrined in the most loving memory of all who knew her, and especially husband, and babe also father, who is now growing old.

May all meet her in the land of bliss where black darkness never spreads its mantle or flaps its wings, and where deaths and partings are unknown.

Her pastor,

C. E. WELCH.

Marriages.

WILLIAMS—DUNAWAY.—At the residence of P. A. Kirkland, Amite county, November 28th, 1900, by Elder Thomas Lansdell, Mr. Luther L. Williams and Miss Judie Dunaway.

ATKINSON—MARTIN.—At the home of the bride, near Williamsville, Miss., November 28th, 1900, Mr. J. E. Atkinson to Miss Bertha Martin. They are members of Houston Baptist church. Their home will be at Van Vleet, Miss, where Mr. Atkinson is in business.

CHAS. A. LOVELESS.

Graysport, Miss.

Literary and Musical Note.

Music, Song, and Story is the descriptive title of a forthcoming new magazine to be ready early in December with a holiday issue dated January, 1901. It will attempt to answer every demand for home reading and entertainment, and in addition to the ordinary contents of an illustrated literary magazine will provide 16 pages of new sheet music with every issue. It is to be published monthly at 10 cents a copy or \$1 a year from 74 Fifth Avenue, N. Y.

ROUNDLAPS BRING 3-4c PREMIUM.

Mrs. M. J. Moore Sold Roundlap and Square Bale With That Result.

Mrs. M. J. Moore, a business woman of Valonusha county, Miss., who conducts two plantations on which she makes about 100 bales of cotton a year, August 16 last wrote to the Oakland Gin Co.: "During the past season, I had the cotton raised on my place near town, ginned at your gin and put on your roundlap bale press, but all the cotton raised on my Vocona plantation was put up in the old-fashioned square bale. Believing that the price of cotton would be much higher in the spring after the shortness of the present crop was fully realized than it was bringing at the time it was ginned, I concluded to hold, and did not sell out until late in the spring.

"I put my roundlap and square cotton on the market at the same time, the grades of each being the same, and sold each lot to Messrs. Harvey, Black & Co., their bids on both kinds being the highest made. I got 9 cents for my square cotton, and 9-3-4 for my roundlap cotton.

"I watched the cotton market here very carefully during the past season, and the roundlap cotton always brought a premium of from 1-2 to 3-4 cent more than the square bales of the same grade."

\$100 Reward \$100!

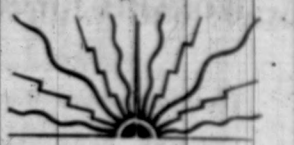
The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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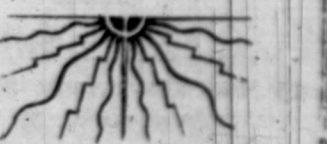
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Woman's Work.

The Syrophenician Woman.

BY MRS. PARKINSON.

The woman a Syrophenician—that is, a heathen, not a Greek-speaking Jew.

Matthew calls her a woman of Canaan, which was more intelligible to his Jewish readers.

Her daughter became seriously sick; and the mother was very much distressed.

One day she heard that Jesus had come into the neighborhood, and at once a hope came to her that he would help her. She besought him.

In those days the people believed that it was an evil spirit that caused sickness.

"The woman implored Christ that he 'would cast forth the devil out of her child.'"

Matthew tells us that the disciples said, "Send her away, for she crieth after us." But she did not want them. She wanted Jesus.

Yet, in spite of the disciples trying to silence her, her deep maternal love urged her to come into the very presence of Jesus, and plead with that ingenuity and insistency known only to the heart of her, whose child is hopelessly ill.

At first Jesus acted very strangely, and turned away from her. He did this to try her faith. What a mistake she would have made if she had gotten angry and gone away when Jesus was testing her faith. She came nearer and fell down at his feet and begged him more earnestly to cure her child.

We must not be impatient, if God does not answer our prayers at once. He wishes to be trusted perfectly by those who call on him.

Jesus was pleased to see how strong her faith was, and then praised her and told her that he had made her child well. The devil is gone out of thy daughter. It was done, even while she prayed.

She believed him and went away with a glad heart. When she reached her home she found her daughter cured.

We learn this lesson: That Jesus is the dearest and most helpful friend in time of trouble; and that trouble is one way by which God brings his people to pray to him. True faith is sure of reward.

A Christmas Appeal.

By MRS. CHARLES A. STAKELEY, President W. M. U.

Once again as we approach the happy season which for centuries

has been devoted to the celebration of the birth of our Lord, I desire to lay afresh upon the hearts and consciences of our sisterhood the suggestions of the Christmas offering.

Last year, in the love of Christ and in fulfillment of His great commission, you gladly laid upon the altar five thousand dollars to be used in China in the spread of the Redeemer's Kingdom. Since that time, all eyes have been turned towards the Celestial Empire. Probably never before in the history of our religion, have Christians, their principles, aims and methods been under greater scrutiny than in China during the past year. And oh! how well they have stood the test! Missionaries have been slain, chapels plundered and burned, and Christ's followers exiled. Yet, in the midst of these dreadful experiences our representatives have conducted themselves in accordance with the high principles which they profess.

United States Minister Canger publishes to all the world his words of condemnation of the missionaries, together with his appreciation of their work and the intelligent assistance rendered by them to the various legations. These consecrated men and women suffered for no fault of theirs.

China has at last been awakened to the fact that it can no longer remain encrusted in the customs and traditions of hundreds of years of darkness and stagnation. China begins to see and feel the march of civilization and the influence of Christianity in promoting the same.

Our work there, during all of these years has been preparatory. The time has now come for enlarged operations. Mission Boards of other denominations are taking advantage of present conditions and increasing the number of their workers. Only a few days since, between twenty and thirty new missionaries sailed from Boston or that far away land. Oh! that we might make it possible to add largely to the number of our laborers there. This is not a time for complaint or criticism or hesitation. God is moving among the nations, and especially does he seem to be opening the way for a speedier setting up of His Kingdom in China.

In this happy Christmas season, can we not remember with our love, prayers, and contributions, the Christless women of China? The time is come. God calls us in providence and in grace to extend the helping hand. Will we withhold it?

"I gave, I gave my life for thee, What hast thou given for me?"

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration, heart failure, and appendicitis by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like. W. A. GRIFFITH.

Reevesville, S. C.

Mozley's Lemon Elixir

Cured me of indigestion and heart disease, after years of suffering, when all other remedies and doctors failed. N. D. COLEMAN.

Benlah, S. C.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good. CHARLES GIBBARD.

No. 1315 Jefferson, Louisville, Ky.

Mozley's Lemon Elixir

Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk up stairs or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous. C. H. BALDWIN.

No. 98 Alexander St., Atlanta, Ga.

Mozley's Lemon Hot Drops

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage and all throat and lung diseases. Elegant, reliable. 25¢ at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

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One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

D. E. W. HALL,

Sole Manufacturer, P. O. box 629, St. Louis, Mo.

For sale by all druggists.

READ THIS:

Vickburg, Miss., Dec. 7, 1898.

I have tested Hall's Great Discovery and find it efficacious in the treatment of kidney and bladder troubles, having been a sufferer with stone in the bladder. I can truly certify to the remedy as a curative in such affections. J. KING.

DR. WM. WRIGHT, DENTIST.

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THE BAPTIST.

We owe it to posterity to preserve such facts, and hand them down to our children.

P. H. EAGER.

It ought to be in every home, and read by every Baptist in the State.

L. S. FOSTER.

Have you gotten the book? Price only 50 cents. Address—

Z. T. LEAVELL,

Jackson, Miss.

Temperance.

West Feliciana Parish, Louisiana.

West Feliciana Parish, La., is to vote wet or dry on December 18th. The saloonists and their sympathizers put up three arguments, viz:

1. Labor will all cease.
2. Financially the town and parish will be ruined or they will be taxed to death.
3. There is more drunkenness after prohibition than before.

Will not friends of the cause of prohibition get up facts regarding the above false assertions and send to Rev. C. P. White, St. Francisville, La.? Do this, my brethren. W. H. PATTON.

W. H. P.

Aberdeen, Miss.

The Aberdeen Examiner is praising the saloons of Aberdeen for relieving them from taxes for support of the finest free school in the State, and for advancing the money without interest, to be paid in five annual installments, to thoroughly pave the entire city.

The editor fails to mention the fact that Aberdeen's saloons have kept people from moving to a city that has saloons, and she has less population than ten years ago, while all the dry towns surrounding her have shown a substantial increase. A man may be a whisky drinker himself, but he does not want his boy to become a drunkard, and he does not want to move to a place where there are saloons on every corner to entrap his boy; he is at least willing to give his boy an even chance to grow up a sober man. That editorial shows how saloons blunt the moral sense of the community. Lending the sanction of government to a business fruitful only in disease, violence, crime, pauperism, mental and moral imbecility, and private and public corruption, and which tends directly to anarchy and barbarism, giving it thus the sanction of the community and setting upon it the seal of recognized respectability tends to destroy all moral distinction in the minds of those whose ideas of right and wrong are measured largely by the standard of authority.

A man that can boast of educating his children on hood money. When he goes up to the bar to take a drink of poison, and when he pays his ten or fifteen cents for it, he says, here goes a cent to the education of my children and the balance to the saloon-keeper. While the consumer or the liquor pays the taxes and ten thousand dollars extra to the saloon-keeper

for every thousand dollars advanced by the saloonist; would it not be better to save the nine thousand and pay the one thousand in taxes?

Take Meridian, Laurel and Hattiesburg, all dry cities, have fine schools and all building up rapidly, they prefer to be taxed and pay for the education of their children than to borrow of the saloonist and pay him nine thousand dollars interest every year for the use of one thousand dollars, and that is the way the saloons of Aberdeen relieve her citizens of paying the taxes.

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Cancer, ulcer, old sores, scrofula bumps and risings on the skin, pimples, boils, eruptions, aches and pains, eating sores and all blood or skin troubles, blood poison, eczema positively cured by taking from one to six bottles of the famous B. B. B. (Botanic Blood Balm). Deep-seated, obstinate cases especially yield to B. B. B., which heals every sore. Thoroughly tested for 30 years. Makes the blood pure and rich. Druggists, \$1.00. Trial treatment free, by writing Blood Balm Co., Atlanta, Ga.

Medical advice free.

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Ass't Gen. Pass. Agt., Chattanooga, Tenn.

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B. Y. P. U. Department.

BY W. P. PRICE.

Bible Readers' Course.

Monday, D. C. 10—Psalm 61
"The Rock that is higher than I"
(vs. 2). Compare Psalms 18:2

Tuesday, Dec. 11—Psalm 62
To whom belongeth power? (vs.
11). Compare Ps. 59:9

Wednesday, D. C. 12—Psalm 63
How long shall I bless thee? (vs 4)
Compare Ps. 146:2.

Thursday, Dec. 13—Ps. 64.
The defusion of evil doers (vs 5).
Compare Job 22:13.

Friday, Dec. 14—Ps. 65. God's
care of the earth (vs. 9). Com-
pare Matt 5:45.

Saturday, D. C. 15—Ps. 66.
What hath God done for my soul?
(vs. 16). Compare Ps. 51:12, 13.

Sunday, Dec 16—PRAYER MEET-
ING. Confessing Christ. Matt.
10:32-39.

S. S. Lesson. Zebedeus the
Publican. Luke 19:1-10.

—The Baptist Union.

The B. Y. P. U. of Kentucky
has just closed a meeting of great
interest and power. Below are the
views of several who were present,
and are given to show what our
brethren everywhere are thinking
about the work:

Preston Blake, Lexington: "I
want to express my delight and
my pleasure in this Convention.
The thing that has greatly im-
pressed me is the fact that this
Convention has blown the Baptist
horn. I have not been in a Con-
vention—the Southern Baptist
Convention included—where we
emphasized the idea of our Baptist
institutions and our Baptist doc-
trines as we have here in this
meeting, and I am glad. It has
done us good. May the Lord
bless you as you have blessed us."

F. D. Hale, Owensboro: "This
meeting has converted me. I be-
lieve I see some things in this
meeting that I have never seen be-
fore. I see now in such meetings
a value to the local community that
I have never before appreciated.
I am going to try to get the con-
vention next year at my church,
and I am going to give more time
and thought and prayer to these
meetings."

W. P. Harvey, Louisville: "I
have greatly enjoyed the Emphasis
placed upon Baptist doctrines. I
have greatly enjoyed many of the
addresses. As the B. Y. P. U. was
launched in the Southern Baptist
Convention, I want to say that I
heartily endorse it, and I propose to
do all I can for it." Amen—Ed.

C. M. Thompson, Louisville:
"I have enjoyed the Convention
as a whole, and I believe that an
advance movement has been made
which will put us in a position to
co-operate along all lines, and I am
willing to do all that is in my
power to bring it about."

B. B. Bailey, Winchester: "I
have not been converted, for I did
not need it. I have always stood
for the B. Y. P. U. as an organiza-
tion that stood for the enunciation,
the propagation, and the main-
tenance of the doctrines held by the
Baptists. I have greatly enjoyed
this meeting."

O. M. Huey, Carrollton: "The
meeting has been refreshing and
helpful. I shall go back home
thanking God for the B. Y. P. U."

T. C. Ecton, Georgetown: "This
is my first opportunity to attend a
B. Y. P. U. Convention. I have
been somewhat hostile to this work
but I feel that I have been con-
verted. As a pastor I can now en-
ter heartily into this work."

Leland Malone, Texas: "I have
enjoyed the meeting. You do
things here somewhat like they do
things in Texas. I think you are
doing things in the right way up
here."

E. L. Atwood, Georgetown:
"This is my first experience in a
B. Y. P. U. Convention. I feel
that it is good to be here. I love
my Master more, and I am going
to be a better steward."

W. D. Bryant, Lexington: "I
have been entertaining ten delegates.
If you will stay three days longer,
I will take ten more."

J. M. Frost, Tennessee: "This
meeting has been a great joy to
me, and I am glad that we came to
a close as we did, in a kind of
blaze of glory, exalting the word of
God."

H. Y. Harvin, Georgetown: "I
am pastor of a little church, and I
am going to give my people the
simple facts about this meeting.
The simple facts constitute the
best arguments for the work."

Felix Lake, Lexington, "I
thank you in behalf of the B. Y.
P. U. of the First church for your
presence and the delightful pro-
gram."

J. A. Slaughter, Danville: "It
is very easy for me to express my
feelings, for I have enjoyed this
meeting wonderfully."

A. J. Copass, Marksbury: "We
have not a young people's meeting
in my church, but I want to start
one."

E. W. Coakley, Hubert: "I want
to say that, if you will come to
Owensboro next year, we can give
you two hundred messengers from
my two country churches."



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American Baptist Publication Society

SOUTHEASTERN BRANCH: 69 Whitehall Street, Atlanta, Ga.

J. M. Fristridge, Louisville: "I
am perfectly happy. I wish we
were going to have another one
next week."

C. C. Coleman, Mississippi: "It
was through a B. P. T. that I was
first impressed to serve the Lord
publicly. This Convention has
been a full of inspiration for me."

E. E. Ayres, Georgetown: "It
has been a meeting of real power."

C. C. Early, Louisville: "I am
particularly pleased with the great
amount of brotherly love and kindly
feeling manifested here."

B. Y. P. U. THANKSGIVING.

The B. Y. P. U. at Farr School
building near Bolton, celebrated
the first Thanksgiving day in its
history. Our Union has been or-
ganized only a short time, there-

fore the day was set apart to return
thanks unto the Lord for all his
blessings, and create in the hearts
of our young people greater desires
to work for the Lord.

By the aid of Brother O. L.
Thompson, who preaches for us
once a month, a good program was
prepared and rendered.

We went to the services in the
rain, but after hearing the able ad-
dresses from Brothers Thompson,
Webb, and Quin, and the excel-
lent sermon from Brother Taylor,
none regretted going. A nice col-
lection was taken to defray ex-
penses of the union. We hope when
we have been organized longer to
be able to give liberally to the
Lord's work.

A MEMBER.